THE PACIFIC

Pac Theo Sem
ding Room
3 Atherton st

VOL. LXVII. SAN FRANCISCO AND BERKELEY, OCTOBER 4, 1917. No. 40

A PARABLE.

Together came two souls at Heaven's Gate;
Strangers to each in their transfigured state.

Before them stood the servant of the Lord—
A shining Angel with his flaming sword.

Then to one trembling spirit of the dead
The guardian Angel of the portal said:

"Dost thou thine earthly enemies forgive?"
"Aye," came the answer. Quoth the Angel, "Live."

Then said the Angel to the other one:
"Unto this man great evil hast thou done,

For him be it what fate is thine to say;
As he shall judge, so shall it be this day."

In silence stood he there, and none may tell
What dreams were his of torture and of Hell,

But when at last he dared uplift his eyes,
Wide swung the Gate and there was Paradise!

—Frank Dempster Sherman.

THE PACIFIC

Established 1851.

PUBLISHED IN THE INTERESTS OF CONGREGATIONALISM AND THE CHURCH KINGDOM.

$1.50 per year.

Published weekly at 45 Ecker St., San Francisco. Entered at post office in San Francisco as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed)

W. W. Ferrier, - - - - - - - Editor

2716 Hillegass Avenue, Berkeley.

THE TASK BEFORE THE YOUNG MEN'S CHRISTIAN ASSOCIATION IN FRANCE.

The Paris representative of the New York Sun spent a few days recently in the camp of the American expeditionary force in France, observing the men during their hours of work and of relaxation, and now expresses the wonder whether the home people of the United States realize how big an undertaking it is to supply all the varied wants and needs of the men that the military establishment cannot supply.

The Sun representative gives a list of the things that are often required to keep young men decent and sane and to "make them happy" in their hours of relaxation, and then he states: "At the front the entire job is being tackled by thirty 'Y' secretaries. These secretaries are business men, college professors, ministers, former secretaries in the United States. Three of them have been teaching in Syria. One of them is professor of psychology at Sioux City, Ia. Henry G. Barnes of Cleveland, Ohio, is a wholesale dry goods man. All his life he has been selling goods to men on the road. He understands how to win confidence. Within a week of taking charge of a hut at ——, three hundred soldiers had of their own free will given him their names and home addresses.

"Men and money are going to be needed to carry on this work of giving the soldiers a good time in their spare hours. The men needed are those with a long experience in dealing with other men, men who can play ragtime and lead the singing, men who can spin yarns of travel, adventure, personal experience, who win and hold friendship. Harry Lauder and Gipsy Smith went 'big' with the British soldiers. The American army will need five hundred such entertainers, exhorters, club leaders, organizers."

The Sun representative makes mention of the Rev. Dr. Robert Freeman, pastor of the First Presbyterian Church of Pasadena, as follows: "Dr. Robert Freeman has temporarily left his church of 1,900 people at Pasadena, Cal., and is speaking once or twice an evening to packed huts up and down the army. He has a full equipment of Scotch stories and can sound a bugle call on his lips and hand without a bugle. He is a swimmer and motor car driver, can sell chocolate and unload boxes and generally take hold of a big situation and shape it. If our country has two or three more clergymen like him they had better come quickly to the most attentive, responsive audiences of their lives. But nothing conventional, orthodox, highbrow will go for a moment. Any attempt to pose as a platform speaker or to discharge a memorized elaborated address, and the men depart silently and sadly one by one."

To be a successful "Y" secretary in the war zone, the correspondent says, "means that a man must have a personality with the magnetism of Tim Sullivan, an organizing gift, a knack of forthright humorous speech. There are already two or three such men on the job."

Mention is made of the work a Mr. Gerald Reynolds, formerly a teacher of music in quiet New York studios and homes, is doing on the war front. "Now he teaches five hundred soldiers at once to sing, 'Smile, Boys, Smile.' If they do it glumly and shyly, he mimics their facial expressions and orders the worst offender to do a solo. Because of an astonishing head of hair he is known to the French soldiers as 'Le Rouge.' He is beginning to organize our boys into glee clubs. Already you can hear his choruses well down the road."

Inasmuch as young men from thousands of homes on the Pacific Coast will be over in France soon, and many of the readers of The Pacific will wish to know how they are being cared for outside the military establishment, we quote briefly from this New York Sun article:

"When the men have finished their day's duties they are fed up with regulations and want to let down. And here is where the Y. M. C. A. finds its work. The Y. M. C. A. huts are marching up with the army. As far as the furthest point of the soldiers the long wooden shelter nestles side by side with the field hospital and the barracks of the fighting men. When they go into the trenches of the first line the 'Y' will be there in dugouts with coffee and bars of chocolate. Along the sixteen miles of soldiers ten huts and two temporary shelters are now operating.

"Each evening I saw from 500 to 2,000 men around at some of the twelve resorts. The soldiers have a dollar a day in money to spent ($35 a month), and a couple of hours a day in time. It is the job of the Y. M. C. A. to enable the boys to spend that time and money in and around the hut. The 'Y' canteen has cigarettes, cigars, pipe tobacco, chocolate, chewing gum and ginger ale to catch a quarter or two out of the daily dollar. The local secretary is showing the men who drop in how they can send some of that money home by money order. While I was standing behind the counter at —— a soldier came in.

" 'I've got a dollar a day to spend; I must spend it,' he said.

" 'I'm getting all the money I need," said another.

" ' 'Tain't enough," objected a third. "Instead of sending home, I was figuring on having some come the other way."

" 'A boy stepped out and bought a franc's worth of chocolate and two francs of cigarettes. There was no change in the till for his five franc piece.

"You can just give me some more chocolate," he said.

"These men of ours are open-handed, generous, careless. To capture this restless, lonesome, vital crowd with spare time and loose change is a big job—the first piece of straight service ever offered a nation. If the "Y" fails to catch the dollars and the two hours, the boys will drift away to wine shops. The local shopkeepers are on the alert for the rain of silver. A pair of poor pink socks costs a soldier 90 cents (4 francs 50 centimes). He is plundered wherever he goes, except in the hut, where everything is sold at cost. Supplies, supplies, and then more supplies is the answer to this need. Just now some of the better grades of stuff are short.

For entertainment motion pictures, singing and piano music and snappy lectures are being put on nightly at the huts all along the line. The soldiers themselves are beginning to work up the programmes. As I stood in the crowd

at —— the men began calling for the song which one of their number has just written. Edmund P. Keane wrote it and he and another man stepped out to the front and sang it:

We're the fighting X-teenth Regiment
From an Arizona town,
We came up here to fight the Dutch
And get the Kaiser's crown—
Singing songs like "Yankee Doodle," "Dixie" and the best,
And when we hit old Belgium
Why those Dutch will never rest.

For we'll chase them straight through Turkey
And from there to England's crew,
And from England we'll chase to Ireland
And make them look like Irish stew.
We'll take Bismarck and also Brussels,
Play "Columbia," our native air,
And when the Germans fight with Uncle Sammy
They'll be convinced that he's right there.

When the Sun representative asked the boys to give him the words of the song, they refused at first, saying "That's our song; we don't want other regiments to get hold of it." But he got the song when he told them that he wouldn't give it away along the line, and had made them realize also people back home would be glad to know that they were writing and singing songs and had a decent place in which to do it.

We are told that when a motion picture is on, from 1500 to 2,000 men may be seen in front of the Y. M. C. A. hut. At that time in the village there will be only two or three small groups of men in the wine shops. The hut work has the hearty approval of officers, of course. Over two thousand francs were dropped in the first two days after pay-day in a single inn. A secretary, working in a tiny tent, took in $3,000 in his first week, all of it to be sent home in money orders.

GOOD SIGNS OF THE TIMES.

Despite the fact that a great world-war is going on, there are many good signs on the world's horizon—signs of better things to be ere long. Men and women everywhere are beginning to realize not only that the old order is changing, but that it is changing rapidly, and that the world stands at the beginning of an era when God is to fulfill himself marvelously. People will listen today to messages from the pulpit and the press from which a few years ago they turned away in anger. This fact was impressed deeply at the annual meeting in Ontario, California, last May, of the Southern California Congregational Conference. The address which elicited the most intense interest and made the deepest and most last impression was one by Mr. J. Stitt Wilson, a Christian Socialist. Once a party Socialist, Mr. Wilson is that no longer; but he stands alone—a Christian Socialist, intent on awakening the Church to its God given mission, that of leading the world on to an era of brotherhood.

The fact that we wish to impress here is that Mr. Wilson's address at the Southern California Conference so laid hold of the people who heard it that arrangements were soon made, entirely unsolicited by him, to have him give a series of addresses in one of the leading Congregational churches of Southern California. It came about in this way: After hearing that Conference address there were persons in Ontario who wanted more of the same kind. Accordingly the community united and had Mr. Wilson come soon for eight consecutive days. While these addresses were being given the Rev. W. O. Wark, pastor of Pilgrim Church, Pomona, went over to Ontario and heard one of them and was so impressed that he went home, interviewed some of his people, and arrangements were made soon to have the addresses given in Pilgrim Church, Pomona. An account at the time in The Pacific stated that while of course there were some points to which Mr. Wilson did not carry his hearers, yet in the main the people were impressed with the conviction that they were listening to truths which were soon to shape life on the earth very much for the better.

It is significant that these addresses were so enthusiastically received, both at Pomona and at Ontario. But more significant is the fact that the people of Ontario, feeling that Mr. Wilson had a message that ought to have a wide hearing, went to work to get out a pamphlet for extensive circulation throughout the United States, telling of the uplift that had come to them and commending the addresses as of great value.

It is well that the Church is becoming awake as to what is going on in the world looking toward industrial readjustment. It needs to get more thoroughly awake, so as not to be left behind in the onward march of things.

We are not saying herein that the world is going on to Socialism; but we do believe and are saying that it is moving rapidly toward great changes in our industrial systems.

"I believe that the end of this war will mark the end of great fortunes." Cleveland Moffett, in one of the October magazines, quotes William Guggenheim, one of the great copper magnates as making this remark recently: "War is making us accustomed to the idea of profit-control," continued Mr. Guggenheim. "More and more, people are asking, 'Why should anybody get more than a certain reasonable profit out of any enterprise?" And he remarked as to this: "As a matter of fact, why should they?"

When this millionaire was asked, "How about incentive to action? What motive will rich men have to organize and carry on great industries and business activities if you take away their dreams of wealth?" the reply was:

"All men, whether rich or poor, need some encouragement, some stimulation of ambition, to make them put forth their best efforts; but, remember, it is not to accumulate further millions indefinitely that rich men work. As soon as a man has fifty or sixty thousand dollars a year to spend he has about all that money can give him. What he wants after that is power. He continues to work in the joy he gets in the exercise of power. In the future our able rich men will find that joy in power by associating themselves with the government, for government is power. Thus far our able rich men have preferred to remain outside of the government, and have amused themselves by personally operating vast money-making enterprises; but when the government takes over their enterprises or rigidly controls them, as it will, then these men will turn to the government and will find there an outlet for their ambitions and abilities."

It is one of the good signs of the times that a multi-millionaire should put forth such thoughts as these. Verily the world does move, and it moves toward God.

Mr. Moffett's judgment is that this world-war marks a spiritual world-revolution; that it is bringing to the front the everlasting and essential spiritual truths that men have long failed to practice; and his message is: "Let American over-lords cease searching for better methods of competition, and seek instead better methods of co-operation."

Mr. Moffett's observations led him to write: "On every hand we see selfish persons becoming unselfish, greedy persons becoming generous, men and women whom we have

thought of as pleasure-seekers, money-schemers, showing qualities of patriotism and high-mindedness that we never dreamed of their possessing." And he concludes his article by saying: "That is why God allowed this war—so that men might find their souls." And that is one reason why we believe the war is likely to go on for some time yet—so that a great many men who have not found their souls may find them.

THE BIBLE IN THE PUBLIC SCHOOLS.

Richard Cameron Wylie, LL.D., Editor of the Christian Statesman.

In settling this and similar questions everything depends on where the emphasis is placed. There are some who never think of the rights and responsibilities of the State. They over-emphasize the rights of individuals. They often arrive at conclusions hostile to the highest interests of human society and civil government. When conclusions are reached by different classes which are directly hostile to each other it is evident that one of these classes has not thought the matter through in a logical manner.

Speaking in general terms perhaps no unbiased person will deny the statement that no one's education is well-rounded or complete unless the whole man, body, intellect and soul, has been symmetrically developed. It cannot be denied therefore that any system of education that does not provide for this all-round development is incomplete.

Joseph Cook used to say that only whole wheels roll. If a section of the wheel is gone it is no longer a wheel but a rocker. A rocker is not the kind of a device for getting anywhere. It is susceptible of motion but it remains practically stationary. Man is a wheel composed of three sections, body, intellect and spirit. Each section should be sound and in its proper place. Educational systems are designed to look after these three sections of the human wheel.

The State needs citizens who are whole wheels, not rockers, citizens who are well developed physically, intellectually and morally. At great cost teachers are provided to train the intellect. Much attention is also given to the physical constitution. Vast sums of money are spent in making school rooms and playgrounds sanitary and providing for healthy physical development. Equal care is not taken to provide for the proper development of the moral nature.

There are certain branches of learning today occupying a prominent place in school curriculums which are taught in such a way as to destroy the very foundations of religion and morality. Whatever may be true in the evolutionary hypothesis it is now vastly over-worked and employed with the manifest purpose of eliminating the supernatural entirely from creation, providence and religion. And yet the Supreme Court of the United States has declared that "this is a Christian nation."

One of the leading psychologists of the day in a course of lectures recently delivered before the students attending a Summer School said some very wise things about the teaching of morality in the school room. But he also said some very unwise things. He practically annulled certain precepts of the decalogue, if the published reports of his lectures are true. He declared that there is no harm in using profane language at times, and that there is no harm in invading your neighbor's watermelon patch or appropriating other choice fruit on which he has spent time, money and energy. This same psychologist teaches doctrines that are hostile to every fundamental principle of Christianity, and yet he is in great demand as a trainer of the teachers in our public schools.

Why is it that the State may properly support a system of public instructions which really destroys the very foundations of religion and morality and may not properly give instruction in Bible morality? Why is it that Christian people tamely submit to such an outrage? Why is it that some Christians maintain that this is the only fair way to settle this matter of religion and morality in the public schools?

A recent investigator, James H. Leuba, Professor of Psychology in Bryn Mawr College, states that from forty to forty-five per cent of college students today on leaving college deny the doctrines of a personal God and the immortality of the soul. This we believe to be especially true of students in State institutions. Is it not high time for Christian citizens to rise up and protest against a system of public instruction that is destroying the foundations, not only of religion but also of civil society?

The State is one of three divine institutions designed to promote human welfare. The other two are the family and the Church. Each has the right to see that its members are properly trained for the promotion of the ends for which the institution exists. It is absured to expect the family and the Church to do all the training necessary for good citizenship. The State must see to this itself. Since the State needs morality in its citizens as well as intelligence it must provide for moral training.

The State has no right to punish for the violation of law unless it has taught its citizens what the law is and what the penalty for lawlessness is. Many of our laws are based on the Decalogue. At least nine of its precepts underlie State legislation. Citizens should be taught to obey for conscience's sake. This can be done only by presenting the divine sanction for civil government and law.

The State has a religion of its own which it ought to teach if it is to endure. It derives its existence and authority from God. It is subject to the moral government of God. It is under obligation to make and enforce laws in harmony with the revealed will of God. It is under the Mediatorial government of Jesus Christ. These truths ought to be plainly set forth in our public schools as the ground work of national morality and the conditions of national welfare.

No individual rights are invaded by such teaching. Certain Senators recently said that while they are not in favor of Prohibition they would vote for it if they were persuaded that it is necessary to win the war. All individual rights must yield to the superior rigths of the nation. Morality is necessary for the welfare of the nation. All supposed rights of Jews, infidels and others must yield to the rights of the nation in this matter of Christian education.

It is sometimes said that the use of the Bible in the school room is unconstitutional. This plea is based on the provisions embodied in many State constitutions forbidding sectarian instruction, and it is claimed that the Bible is a sectarian book. The Supreme Court of Wisconsin has declared that parts of the Bible are sectarian while other parts are not, and that the unsectarian parts may be read. The Supreme court of Illinois has pronounced the whole Bible sectarian. School superintendents and Attorneys-General in a few States have rendered similar decisions. Such decisions are manifestly wrong. In a number of States with similar constitutional provisions Bible reading in the schools has been declared constitutional. These conflicting decisions cannot both be right. It is certain that in no State have the people purposely barred the Bible from the school room. It is used in the schools of at least thirty-five States. It is used in the schools of the District of

Columbia. These schools are under the supervision of officials of the general government itself. It would be a strange thing indeed if the reading of the Christian Scriptures were unconstitutional in the schools of a Christian nation.—Pittsburgh, Pa.

SHALL WE PRAY FOR THE DEAD?

The Rev. James Stalker, D.D.

(The war has brought to the front such questions as the foregoing. Never before in England has there been such an eager desire to know the state into which those loved ones who have lost their lives in battle have entered. A few weeks ago The Pacific made quotations at considerable length from sermons concerning the future life that had been preached since the war began by eminent British preachers. The questions concerning the future life so uppermost now led to those sermons, as they did also to what we give herewith by Professor James Stalker of Glasgow on the question "Shall We Pray for the Dead?" Dr. Stalker is one of the most scholarly and spiritual of the great British theologians. He is the author of many valuable books, such as: "Imago Christi; The Trial and Death of Jesus," "The Christology of Jesus", "The Ethics of Jesus." We feel sure that this study of this great subject by Dr. Stalker will be welcomed by readers of The Pacific. We are indebted to The London Christian for it.—Editor)

Not long ago, in the city where I reside, I attended the funeral of a distinguished citizen, at which beautiful little scarlet books, containing, I fancy, the usual Burial Service of the Scottish Episcopal Church, were distributed at the entrance. As I was following, I noticed a prayer offered which was not in the book, and, when I asked the clergyman afterwards where it came from, he courteously directed me to the Book of Common Prayer, and asked if I did not think it a beautiful prayer. On turning to the place, I found it to be a prayer for a dying man, and I answered that it was a beautiful prayer for the purpose for which it was prescribed. Among other things it asked, if the person prayed for had, through the weakness of the flesh or the temptations of the world, been led into any great sin, this might be forgiven him. Within a few months that clergyman went over to the Church of Rome!

The offering for a dead man of a prayer prescribed for a dying one made a painful impression; and a haunting suspicion of duplicity cleaves to both the theory and the practice of Prayers for the Dead. For example, the Confession of Faith of the Scottish Church says:—

"Prayer is to be made for things lawful, and for all sorts of men living or that shall live hereafter, but not for the dead."

Yet, the Anglicising section in the Church of Scotland, not only in their Conferences speak of such prayers as laudable but actually offer them in public, to the scandal of those who are aware that these men have signed the Confession of Faith.

The position in the Church of England is not very different. Before the Reformation, when belief in Purgatory and in the virtue of Indulgences was in full swing, Prayers for the Dead were numerous and realistic. But in the first edition of the Book of Common Prayer they were very much modified, and in the second they were swept away altogether—a plain evidence of condemnation; and the only change that has since been made in the standard document has been the addition, in the final revision of 1661, of the following excellent prayer:—

"And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear, beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy Heavenly Kingdom."

In the Thirty-nine Articles the subject is not referred to at all. But in the Homilies, which, though not of the same authority as the Prayer Book and the Articles, furnish the best commentary on what these were intended to mean, a reasoned deliverance is given against Prayers for the Dead, not less forceful than that of the Confession of Faith. Yet in the Church of England there are ceaseless attempts to break down the authority of the standards; and to the eye of an outsider many in that communion seem not to desire to know what these documents mean, but to discover any kind of lawyer's reason for escaping from their obvious meaning. In the sight of the world; but against them stand the simple and massive facts of history.

There prevails much misunderstanding as to the exact point toward which Prayers for the Dead are directed by those whose opinions carry weight in the Anglican Church, such as the late Archbishop Temple, in his first Archiepiscopal Charge; and this ignorance is facilitating the spread of the practice at the present time, when the death of so many soldiers and sailors is directing attention to the subject. It is only for the "blessed dead" that prayer is recommended, that their blessedness may go on increasing till the Resurrection. Thus Archdeacon Holmes, in a work on Immortality in the "Oxford Library of Practical Theology," says, p. 123:—

"It is a natural instinct to pray for the dead—not indeed connecting our prayers for them with probation (that is over) but progression. Prayers for the Dead deal with the soul's perfection, not with its probation, God forbid; for if the sinner might then have a fresh chance of grace, the saint might also have a fresh chance for perdition. It would be intolerance to think so. Nowhere are we bidden, or permitted, to pray that."

There exists, it is supposed, in the minds of Christian people, an instinctive desire to pray for the progress and perfection of those already in a state of incipient blessedness. It may be so; though I should doubt whether the number feeling this necessity is very large; the majority rather feeling that those who have reached the zone of safety have more call to pray for us who are still in a world of temptation and sin. But, at all events, the mind of the ordinary man, when it adverts to the subject at all, is concerned, not about these secure and happy ones, but about those whose security is problematical; and, the more problematical it is, the deeper becomes the anxiety. Yet the teachers of the Church of England give no encouragement to pray for these.

Another misunderstanding is, that those who do not pray for the dead are supposed not to introduce the dead into their prayers at all. This assumption is universal in Anglican works on the subject; and there may be a reason for this in the absence from the Prayer Book of such references to the dead as might have been expected in the Communion Service or the like; though I have already quoted the excellent prayer in reference to the dead added in the final revision. But in services in which there is no praying for the dead there may be abundant reference to the departed, and that of the most uplifting kind. No Presbyterian minister would ever think of closing a Communion Service without recalling those now with God, who had gone up to the House of God with the worshippers in days gone by, whose faith the communicants were to follow, and in whose company they hoped to spend eternity. At the present time, amidst the bereavements caused by the War, every minister of the Gospel refers to the dead every Sun-

day, giving thanks for their heroism, and praying that the bereaved may be able to bear their losses in the same spirit as that in which the dead have made the great sacrifice. In prayers offered without book there is room for both great variety in the extent and fine spiritual tact in the form of such petition and thanksgivings; but it is a total mistake to suppose that in worship outside of the Church of England the dead are forgotten or neglected.

In every theological inquiry the ultimate question is the authority to which to turn for a settlement, and, on a question like this, involving the secrets of the unseen world, it is pretty manifest that we can only be helped by Revelation—by information vouchsafed by Him before Whom the other world lies naked and open. There are those who appeal to antiquity, and especially to the Fathers of the Church. But their antiquity is not high enough. Unless the Fathers had a secure hold of Scripture, they were liable to go far astray; and, in point of fact, the Church which followed their leading erred so notoriously on this very subject, that its practices became and still remain the scandal of the world. The doctrine of Purgatory was invented; human beings, it was believed, could be released from the prison-house by payments made by relatives on their behalf; and streams of gold were poured into the treasury of the Church as the price of Indulgences. This was the result of taking a wrong path; and it proves that no Father, Pope, or Council can give any information about the other world beyond what is revealed in Scripture.

Others appeal to the Christian consciousness as a source of authority; and, like tradition, the Christian consciousness may be an excellent guide when it starts with a firm grasp of Scripture; but, without this, it is as misleading as tradition. The other evening, in a Congregational Church, I heard a sermon on this subject full of fine sentiment and literary beauty, but the remarkable thing was that it contained not a sentence of appeal to Scripture. Its culminating passage was a harrowing description of a mother who prayed for a graceless son for ten years after, in retribution for his crimes, he had paid the extreme penalty of the law. As she lived in Chicago, she would have been certain, I thought as I listened, to join the Roman Catholic or the Universalist Church, or to unite herself to a circle of spiritualists; but none of these courses would have been approved by the preacher. The truth is, just as those who have been instructed on this subject by the Church of England are apt to find satisfaction only in the Church of Rome, so those incited in the same direction in non-episcopal churches are likely to land in communions where sin is more frequently excused than condemned; and, while we contend that neither Father, Pope, nor Council can, without reliance on Scripture, give trustworthy guidance, we must acknowledge the very same about the Protestant minister or the theological amateur.

In books advocating Prayers for the Dead it is usual to make a great show of the prevalence of the practice before the coming of Christ, among the Egyptians, for example, and the Jews; and it is the easiest thing in the world to make a still greater display of the teaching of the Fathers and the practice of the Mediaeval Church. But all such argumentation tells in the opposite way; because the naturalness and universality thus manifested render all the more remarkable the silence of the Bible. There is not a single text in the Old Testament that can be quoted in support of Prayers for the Dead, and their advocates have to resort to a passage in the Second Book of Maccabees, one of the books of the Apocrpha, in which a story is told of how the hero sent money to Jerusalem to offer a sacrifice for the sin of soldiers on whose dead bodies had been found "consecrated tokens of the idols of Jamnia."

From the New Testament only a single text can be quoted—2. Tim. 1: 16-18: "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me and was not ashamed of my chain; but, when he was in Rome, he sought me out diligently, and found me. The Lord grant unto him that he may find mercy in that day; and in how many things he ministered unto me at Ephesus, thou knowest very well." In chapter 4:19, the Apostle adds: "Salute Prisca and Aquila, and the household of Onesiphorus"; and it is argued that, as Onesiphorous is not included in his household, he must have been dead; and yet St. Paul prays that he may find mercy of the Lord in that day. He may, however, be included in his household; there may have been other reasons besides death why his household is twice mentioned, such as his continued absence from home; and, at all events, the prayer that the Lord may have mercy on him is no proof that he was dead, because the same blessing is asked for his household, the members of which were certainly alive. Such is the slender hold on Scripture that the doctrine has; and it may well be asked whether, if the Lord had intended the practice to prevail in His Church, He would not have supplied much clearer and ampler evidence.

It is frequently said that the information in Scripture about the other world is scanty. But this is hardly true. Our Lord Himself is astonishingly profuse in His references to the subject; and His meaning is the reverse of doubtful. Thus, in the Parable of the Rich Man and Lazarus, the beggar is carried instantly to Abraham's bosom, and the Rich Man, immediately after his death and burial, appears in a place from which there is no passage to that in which Lazarus is, or vice versa. In the New Testament to be absent from the body is to be present with the Lord. St. Paul is in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. It will be said that St. Paul was a Christian of such exceptional holiness that he had no need of purification in an intermediate state. But what will be said of the Thief on the Cross? If ever anyone stood in need of Purgatory, it was he; yet Jesus says to him: "This day shalt thou be with Me in Paradise." Those who are of opinion that anyone like him must go through prolonged purification in the other world, have not the same estimate as Jesus of the power of forgiveness or of the sanctifying effect of being with Christ in Paradise. The sight of the Redeemer in Glory will send through the soul a current of emotion in which all impurity will be swept away. This does not, however, prevent us from believing that there will be development in Paradise along the lines of knowledge and action; on the contrary, there is every reason to think that there will be constant growth in the most favorable of all environments.

Thus it will be seen that the teaching of our Lord is not only unfavorable to the doctrine of what is called an intermediate state of probation, but positively and emphatically establishes the reverse. So unmistakable was the tradition of what had been His views, that the writers of the New Testament abstain from hazarding any suggestions of their own on the subject; and it would have been well if the same modesty had been observed by later generations. The obvious intention of the Good Teacher was to warn every man to turn to Himself in faith without delay, instead of trusting to a hope based on human conjecture as to what might be possible in the future. It is easy, by vague speculations about the possibility of a second chance in another state of existence, to encourage careless souls in procrastination, to which they are too prone already; but those who allow themselves to take this responsibility are not the best friends of the hearers whom they flatter; and they are certainly not walking in the footsteps of Him Who is the Way, the Truth, and the Life.

When the foundation in Scripture is abandoned, there is no control over the theories which may be attempted about the world unseen, and everyone has as good a right as another to frame the image after his own taste and fancy. For example, Bishop Gore, in a work recently published, entitled "The Religion of the Church," says:—

"It was one view held in the early Church that souls at death are made suddenly and instanteously perfect for good or evil. But this idea has not proved acceptable. We almost all instinctively tend to believe in some sort of purgatory, a state of cleansing and gradual emancipation and enlightenment for the imperfect. As regards any such purgatorial state, however, we must confess that the New Testament is absolutely silent. Saint Augustine allows it with a 'perhaps.' And we cannot get beyond that. It is rather a conclusion of our natural reason than a revealed truth."

Yet, the same writer, in the same volume, professes at the outset, to derive everything from the Scriptures, quoting with approval the statement of a great teacher of the Early Church:—

"Do not believe what I say simply, unless you receive the proof of what I tell you from the Holy Scriptures."

Other authors of the same school appeal to an archbishop here and a bishop there, or even to certain hymns in the latest editions of "Hymns Ancient and Modern"! It is easy to understand with what disdain such fortuitous opinions are regarded by members of the Roman Catholic Church, who can appeal to at least the decisions of Councils and the belief of centuries for their own conceptions. Unitarians and Universalists will turn as confidently as Bishop Gore to the testimony of Reason, and they will not lack a response from the man in the street. In not a few churches at the present time, Sunday evening crowds are being told that those who have lost their life in the War are, as the reward of this sacrifice, certain to go to Heaven; and the thoughtless may be trusted to receive this assurance with instantaneous sympathy, though it is on a level with the assurance given by the Popes in the Middle Ages to the Crusaders, that, if they died in the Holy Land, all purgatorial dues would be remitted in their favor. Indeed, it is a perversion to Mohammedanism; for the Moslems gave the same assurance to everyone who enlisted under the Crescent.

The function of the Christian Pulpit is a lofty and solemn one. It is to offer to sinners of mankind, without money and without price, the grace of God and the fruits of the sacrifice of Jesus Christ. This gospel is needed by the children of men; none can dispense with it; "for there is none other Name under heaven given among men whereby we must be saved." But, while none are too good to do without it, none are too bad to be beyond its saving power. To the last moment of life all its blessings are accessible to the chief of sinners; and the faith required to appropriate all these may be no greater than a grain of mustard seed; for it is not in the amount of the faith, but in the Saviour whom faith grasps, that the virtue lies. The Christian pulpit dares not, however, shirk the painful duty of warning those who neglect this Great Salvation, for otherwise the blood of the lost will be on the unfaithful preacher's hands; and tragic it is to think of the multitudes who, while living, have been betrayed into rejection of the Saviour by trusting to what might be done for them by others after they were dead.

The Christian Pulpit, while affirming with all its might the verities that have ben revealed, must be frank in confessing how many things it does not know; and, even at the risk of being considered unintelligent or unsympathetic, it must refrain from attempting to be wiser than the Bible or more compassionate than the Son of Man. Those who stand in the pulpit silent on the subject of Prayers for the Dead have searched the Scriptures, as with an electric ray, for texts which might widen their knowledge of the other world, and enable them to believe in a purgatory or a second chance; but they know that there exists nothing of the kind; and, therefore, however pleasant it might be to speak, they dare not do it. They must leave the destiny of the departed in the hands of Him of Whom it was said long ago: "Shall not the Judge of all the earth do right?" and of whom a modern saint and sage has said, that "all the things we know about Him make us trust Him in the things we do not know."

THE LARGER SELF OF PATRIOTISM.

Henry Collin Minton, LL.D.

A California friend was telling me not long ago of a trip of some length through the Golden State when, at one time, as good citizens are said to be wont to do, he desired to break the law by exceeding the rate of speed permitted by the statutes. Accordingly he suggested to his chauffeur that he "speed up a bit." He saw no result and he repeated his request. Again, he watched for a quickened pace but there was "nothing doing." His surprise was all the greater because usually his driver was alert to every hint of the employer's wish. This chauffeur chanced to be a Japanese and soon he was asked for a reason for this strange conduct. Being thus pressed for an explanation he said that there was a limit set by law and that if he should pass that limit, he would not only incur a prejudice against himself but also that every Japanese chauffeur on the Coast would share his blame and be handicapped by the prejudice.

This incident was significant and put me to thinking. The chauffeur thought not of his little individual self—he was thinking of a larger self. The Japanese are said to be preeminently loyal to their nationality and their race and, so far, to their credit be it said. The bond that bound his larger self was his race. He felt that he was part of a bigger unit and that unit included every fellow-Japanese in California. The bond of race is a basis of obligation and of honor. That is a man of fine social loyalty who cannot be bribed or cajoled or coerced into betraying his larger self. It may be his tribe, his family, his race, his nation, his kind—it is his larger self.

There are many bonds that bind men together. Clubs, associations, lodges, guilds multiply till the man is often lost in the mass. Many of these ties are strong and many are merely ropes of sand. Sometimes the merest incident is made the occasion of a social bond. Indiana is now reported to be the home of a new association of redheaded people. If two men play golf, whatever else they disagree on, they may be fellow members of a golf club. Manufacturers may make locomotives or hairpins, silks or wire cloths, but they are members together of a manufacturers' club. Labor unions may take in infidels or Catholics or Protestants; democrats or republicans or prohibitionists; redheads or blackheads—they have one thing in common. I used to live in California and they have out there the "Native Sons of the Golden West." The organization includes all native Californians. To make too much of this unique distinction is to over emphasize the provincialism of California and while there is a bond that binds together the native sons of any State, it is a mere incident of common sentiment and association and origin.

Family ties often hold strong and tight, noblesse oblige. Your name may mean much. Your guilt disgraces your

kin; your fame honors your family. Religion is a sacred bond. Unity in Christ is no empty word. The communion of saints, the fellowship of believers, binds **fratres in Christ.**

Dr. Johnson said that patriotism is the last refuge of scoundrels. Yes, a certain kind of patriotism. The tariff is a bigger subject than most of us understand but the voter who selects his ballot only as he thinks it will affect his profits in business or his dividends from investments is the kind of a patriot Dr. Johnson had in mind—and he was not far wrong. The man who puts his litle self in the balance against the republic, the commonwealth, the people, is no patriot. He lacks the larger self. The enlarging self is a noble thing? Shall I say the larger the better? The poor lone man who lives and dies thinking only of his little, individual self and caring only for it is miserable indeed. Some of the grandest men and women in the world would have gone through the world unmarried and alone but they had a terrible handicap. Even nature sanctions altruism, according to the late Professor Drummond, and Darwin's struggle for self is relieved in the view of Drummond's big, generous bachelor soul, by the struggle also for the "other-self."

The loves and cares of home often make the man larger and they make the larger man. Love of country is higher and wider than love of self. Race prejudice loves itself—the race—but hates the other race. It loves at the expense of hate. The old idea was that in order to serve your own tribe or nation you must fight the other. The new Christian internationalism cancels the border line between love and hate. The patriotic American would promote his country by helping the world. "What is good for the hive is good for the bee."

Be a patriot, but a patriot has a certain spirit, not simply a certain domain. Widen your love into love of home, or love of your congressional district, or love of your State, or love of the United States, or of the **genus homo.** You cannot draw the line anywhere, if you are really a "philanthropist"—a lover of mankind.

But you cannot enlarge selfishness into Christianity. Devotion to the Lord that has saved us and not to any self, large or small, is the distinctive mark of the true Christian. "He that findeth his life shall lose it and he that loseth his life for my sake and the Gospel's shall find it." This sentence may not be found in the manuals of twentieth century international diplomacy but it is drawn from the sure word of God and has its application and meaning in the society of states and in the community of nations which are suffering today, most of all, for not taking the Man of Nazareth as the teacher of their choice. Christianize civilization, Christianize contemporary Christianity, crown Christ King. Self-development is the reward of self-abasement. Self-advancement is the result of self-sacrifice.

Let this be the true American spirit. Let this be the patriotism that is not the refuge of scoundrels but the service, the joy and the triumph of noble spirits. Serve our next door neighbor, serve the fellow citizen of the great Republic, serve civilization, serve the man beyond the seas and get within the shadows, serve the world—not to advance the little gnarled self within us nor for the proud Anglo-Saxon or German or Chinese or what not, but to leave the glorious by-product of permanent good to them one and all by striving for His sake "whose we are and whom we serve."

Shine like the sun in every corner.—George Herbert.

CAN A MAN KNOW GOD?

A Sermon by the Rev. Joseph Fort Newton of the City Temple, London.

"I found an altar to the unknown God."—Acts xvii. 23.

"This is the eternal life, that they might know God."—John xvii. 3.

"Now we know in part."—I Cor. xiii. 9.

How eloquent was that altar to the Unknown God erected in Athens! It was not an altar of atheism, but of that eternal mysticism which grows up in the heart of man in the presence of the mystery of life. There were many gods in Athens, so many that it was said to be easier to find a god than a man, but all those myriad gods did not explain the mystery of the world. Something deeper than any philosophy lingered in the light, in the blades of grass, the leaf, the sparrow on the wall, and man had hope that some day the great beautiful thought which hovered on the confines of the mind would at last alight. Hence an altar to the unknown, awful Reality deeper than thought, above all gods, before which they bowed with awe-struck reverence.

Unfortunately, we have no records of the rites used in ent worship; as the Samoan chief said to the missionary: the worship at that altar of mystery. No doubt it was a sil- "We know that at night Someone goes by amongst the trees, but we never speak of it." So it is today. Other altars may have fallen, but that altar to the Unknown remains. In the beginning was mystery, and as knowledge widens the mystery deepens. If the old mysteries disappear, new ones take their places, and the shadow becomes vaster, more inclusive, more pervasive. Yet it loses its chill and gloom and grows more gracious and purposeful, and in the darkness a sense of an Infinite Reality makes itself felt. Because that Reality is most real therefore it is most hidden, and man needs "the infinite liberty of the shadow."

Can man know God? Is so, how? Let us take the first question first, albeit to reverse the order and tell how man can know God would be to show that he can be known. At the front door of our inquiry we are met by that attitude of mind, much in vogue a few years ago, which Huxley called by the name of Agnosticism. It does not affirm, it does not deny, but remains neutral in respect of the deep issues of life, content to say, that it does not know. As a reaction from the extremes of over-belief, as a protest against those who mistake faith for knowledge, as a rebuke to blasphemous familiarity with ineffable things, this mood commands respect. But as a final philosophy it is untenable in that it assumes not simply the impotence of the human but of the Divine mind; since a God man cannot know is at the same time a God who can not make himself known. Our inability to reach Him is possible only because of His inability to make Himself intelligible. With those who make a flippant use of this mood to put out of mind the profound and poignant problems of life, we have not to do here. Verily they have their reward, and may be left to the tragedies of life which subdue, if they do not dismay, the strongest man.

Still less is the need to tarry in the midst of a war of words. Spencer used the word Unknowable as the title of one section of his "First Principles" but in the text he used, instead, the word Unknown—for how can we know that a thing is unknowable? Even the word Unknown involves us in deep difficulty; since we must know something of a subject to say that we know nothing about it. When we say that we know nothing about biology, we imply that we know with what the science deals, though not

acquainted with its principles and details. As Socrates put it in a famous saying, "We only know that we know nothing and we do not even know that." If our knowledge is relative, so surely is our ignorance, else we are doomed to perpetual spiritual idiocy. But enough; if we go beyond the title used by Spencer we find this very remarkable passage.

Besides that definite consciousness of which logic formulates the laws, there is also an indefinite consciousness which cannot be formulated. Besides complete thoughts, and beside the thoughts which, though incomplete, admit of completion, there are thoughts which it is impossible to complete, and yet which are still real, in the sense that they are normal affections of the intellect. Observe, in the first place, that every one of the arguments by which the relativity of our knowledge is demonstrated distinctly postulates the positive existence of something beyond the relative. To say that we cannot know the Absolute is, by implication, to affirm that there is an Absolute. In the very denial of our power to learn what the Absolute is there lies hidden the assumption that it is; and the making of this assumption proves that the Absolute has been present to the mind, not as a nothing, but as a something.

Truly Spencer wrote with a heavy hand, in a style as ponderous as a procession of elephants—his pages a dark forest in which the Absolute is present as a Something in the mind, inspiring all our thought, yet playing hide-and-seek with us! But what did he mean by that indefinite consciousness, and those incomplete thoughts? Did ever anyone who thought reverently with Him, imagine that He could be analyzed or defined? Certainly not the Bible. The fact of an unknown and perhaps unknowable element in the Divine nature, an agnosticism which is an inevitable shadow of faith, nowhere finds finer expression than in that Book of the Presence. In one of the boldest passages ever written about the nature of the Eternal we are told that the seer, hidden in the cleft of a rock, saw only the vague, vanishing glory of God. Wherever the word God is mentioned in the Bible it carries, as in no other book, the sense of an invisible and unknown grandeur, rebuking alike a perverted piety which could define him and an agnosticism which would draw a circle of thought and shut Him out.

Limited our knowledge surely is, limited in myriad ways, but absolute nescience is an absurdity and a contradiction. "Now we know in part"—a tiny part, it may be—but our knowledge is real as far as it goes. The surgeon does not have to drain all the blood out of my body to know what my blood is. A few drops will do. We do not have to empty the ocean in order to know the quality of its waters that wander afar in distant seas. A cupful is enough. No man of science need journey all the way to the sun to learn what its elements are. He can find that out in his study. The man of science knows in part, but he knows; the man of faith knows in part, but he knows. How do we come to this knowledge of God, and what is its revealing secret? Surely the answer to the question, Can man know God? is that he cannot really know anything else. "Oh, to preach or hear some day a worthy sermon on 'In Him we live and move and have our being,'" cried Phillips Brooks in one of his letters. Of necessity our deepest knowledge of God comes through what is most godlike in us, as ever the mystics have taught. Here lies the meaning of that profound word which Pascal heard whispered in his heart: "Thou wouldst not seek Me hadst thou not already found Me," and upon this principle rests the way of life as Jesus taught it.

Two methods seem to have been employed by the Master in his efforts to make man aware of God, and while they were often, if not always, blended in their use, we may keep them apart in our study. The first was that by which he sought to direct the attention of men to the unrecognized presence of God in their own thoughts and impulses, for he knew that men possess what he possessed, only they do not recognize it as God. This truth underlies nearly all his parables, especially those which use the best there is in man to teach us of God. Always he proceeded on the principle that men have a light and power which, obeyed and followed, makes God a reality in the heart. Here is a great secret, if only men would look into it, yield to it, trusting what is highest in the soul to teach them the highest reality. Once a man makes this discovery, he will no longer think of God as far-off, weaving veils of wonder on the hills of mystery, but very near, even in the hidden chamber of his heart.

For example, no man was ever more certain of God than Newman, and when he examined himself so mercilessly, as was his habit, he found that the basis of his certainty was the moral sense. Not otherwise could he account for that awful voice within him, passing judgment upon his motives, his thoughts, his acts, demanding that he live righteously. He had no faculties or facts other than those which every man has by virtue of his humanity, and they gave him an overwhelming sense of God. Those who think they do not know God should reflect that no imaginable dance of atoms, no conceivable action or reaction of forces, could have produced the Moral Sense. To create a Moral Law, or a single tenet of it, there must be a superior moral Will to enact it. Faith in the moral sense is not the enemy of reason; it is trust in a moral reason greater, deeper and wiser than our own. Newman was right. The Moral Sense is God within us, whom to know aright is life for evermore, and to obey whom is to be free and clean. No wonder a great man of science wrote over his door the words, "Live innocently; God is here." No faint echo, no dim image, but God himself, the ground and goal of all things, lives and speaks in each of us:—

By all that He requires of me
I know what He Himself must be.

Whence came that high and pure ideal which beckons us, commands us, casting over our fleeting days the white light of the Eternal? Whence that haunting beauty which eludes while it allures us, leading us from the animal to the angel shape? Man will not create it. He cannot destroy it. It was ere we were born; it flashes and glows in our hearts; it will shine over our graves when we have fallen into dust. What is it? What can it be save the presence of God Himself within us, hallowing our lives, the very light and glory of His face? By as much as we love it, obey it, and follow its radiance, by so much do we really live. Infidelity here is the death in us of all that makes for the beauty and joy and rhythm of our days. And what shall we say of that impulse to love, to pity, to serve, to give ourselves to others, if it be not the spirit of God moving to and fro in our hearts! "He that loveth is born of God, and knoweth God, for God is Love"—**there** is the key to the truest knowledge of the deepest reality!

After this manner Jesus sought to awaken men to the wonder of facts before unobserved, and lead them to know Him in whom they lived and whose presence was the breath of life. His other method was used less frequently, and defies all analysis. In moments of deep emotion, and under the sway of the love and truth which he allowed to rule His life, he seemed to speak as God: "The words that I speak unto you I speak not of myself, but the Father that dwelleth in me." At such times he did not simply tell the truth; he imparted it. His spirit became incandescent, and the spirit of God within him leaped like a flame in his

words, bringing those who heard, and we who read even today, into instant and profound sense of God. Such was the rapt and revealing mood in which he said:

Come unto Me, all ye that are weary and heavy laden, and I will give you rest.

Thy sins are forgiven thee; go in peace. Neither do I condemn thee.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

And I, if I be lifted up, will draw all men unto me.

How can man know God? Ask the little bird how it knows that the soft air will bear it up on its flight amid the living green of the rustling woods and the glint of laughing waters! By the same token, we know Him whom we love by yielding to His promptings, by surrender to His will, by trusting ourselves to His "love that will not let us go." Evermore the principle of Jesus holds true. "Whoso wills to do the will of my Father shall know of the truth"—shall know, not guess, not fear, not falter. He shall know, and walk "the big eternal ways with immortal lures calling him ever on"; shall know and feel beneath his feet the way of life everlasting rising to the heights; shall know, and his good right hand of brotherly love will take a firmer, finer grasp of his fellows and lift them when they fall. Ay, he shall know the truth that makes man free, makes him grow younger as he grows older, gentler as he grows wiser, sweet of heart, full of hope, happy and undismayed by dark death, and all that it may hide or hold within its heavy draperies. This is life renewed and radiant, life in its splendor and prophecy, life

In clearest vision, amplitude of mind,
And reason in her most exalted mood.

Profound thinking is the privilege of the few; profound living is open to all. Who by thinking can find out God? asked a seer of the far-olden time. Action is the word of God, said Mazzini; thought alone is only His shadow. But Love it is that joins thought and action, duty and deed, vision and service, that so the Vision may grow and abide, making the path of life shine more and more unto the perfect day. "He that dwelleth in love, dwelleth in God and God in him," wrote that disciple whom Jesus loved; with whom agree all the saints and mystics who have made trial of this deep and daring way of life. "By love He may be gotten and holden, but by thought never," is the testimony of Plotinus, and a cloud of witnesses confirm his insight. With one accord they tell us that Love is the great revealer, that "Love is above all, and when it prevails in us all we shall all be lovely and in love with God and one another."

Knowledge of truth is knowledge of God, but love is the inner secret, the whole secret, the open secret of the great mysticism—for mysticism is the love of God. It is therefore that the Mystic knows not by vague rumor and confused report, but by the fact that he passes from the outer court into the inner sanctuary where the sweet voice sounds and the vision dwells. He is the true realist, the true scientist, the thinker who faces the profoundest facts of the life of God in the soul of man. Now we know in part, but Love foretells a day when faith shall cease to be, when Hope shall find its haven of peace shut in by the hills of God, and we shall know even as we are known—for we shall be like Him whom we love.

What if the vision tarry?
God's time is always best;
The true Light shall be witnessed,
The Christ within confessed.

Christianity is not so much the advent of a letter doctrine, as of a perfect character.—H. Bushnell.

CHURCH ATTENDANCE AND HEALTH.

Clyde Shepard, Pastor of Mount Hollywood Congregational Church, Los Angeles.

Frequently heard by those who are interested in increasing church attendance is the plea that overworked, burdened, tired men and women must have rest and fresh air on Sunday. Therefore, they cannot afford physically to go to church. No, there is an element of truth in this oft-heard assertion, though frequently it is a excuse for laziness, or the desire to go on a pleasure jaunt. In other words, the thing sought by the complainer is some incidental selfish desire rather than the good of himself, physically and otherwise.

The grind of our industrial life is hard. It makes grist of too much human energy, too many lives and limbs, as well as the hearts of humanity. And every individual is doing his duty to spend the hours that are free from the turmoil in the way that will do the most good. Your freedom from the burdens of work should be used to restore the energy burned there; to bring back the freshness lost at the counter, over the books, in the shop or office.

The brain-worker in resting should use his body. The body-worker should find pleasant, helpful use for his mind. The pleasure and relaxation of life should be whatever is necessary to complement the nature of the work to make us well-rounded and keep us human. All work makes Jack a dull boy, and all work makes a grown-up a pest. Many of us are narrow-minded, bigoted, short-sighted, merely because we do not supplement the training of the busy hours with other interests to help us understand other people, and to give us sympathy. I heard one time that the great trouble with preachers is that they hear too few sermons. That is, they hear only their own, and look at the world only through their own eyes. And it is right. The preacher, and everybody else, must learn to get the other man's view-point. To confine oneself to the limitations of his vocation, is to grow long-faced, pessimistic, selfish, grouchy, narrow.

Now, whatever the nature of the vocation, it is necessary for man's best physical health that he have spiritual nurture. Dr. Charles W. Eliot, the president-emeritus of Harvard University, one of the most keen and active men of advanced age in the country, gives emphatic voice to the truth. Not an ardent churchman, not one whom the most hardened could accuse of being biased in favor of the church, he gives it as his opinion that constant and regular church-going is one of the most valuable means for keeping physical health and attaining unto an old age of vigor and usefulness.

Men sometimes forget that they are more than beasts. It is surprising how many people in one breath will show you their belief in their own superiority, and in the next evidence the opinion that their natures need no more than the brutes—to work and eat and rest. The experience of an Alaskan missionary shows in telling why the falsity of this position.

He noted that after a hard day, his dogs asked only a good supper, and the privilege of sleeping all night. They would then be fresh and fine for the next day's work.

Not so with the men. They were not thoroughly refreshed in the morning unless they remained up awhile after eating, talking, singing, enjoying fellowship—cultivating the ideal and spiritual elements of their lives. In other words they received more rest by taking some time from their sleep to enjoy the benefits of fellowship and worship.

Every man will find it the same. Time taken from sleep

and outdoor exercise to worship will bring larger return in rest and refreshing than if left to the physical means alone. There is no exercise so valuable for health and strength as worship. Many a time I have gone into a service well-nigh exhausted, to leave it with a new vigor.

Men are more than beasts. Their nature cannot be satisfied with the same elements that minister to the dog. No man can come to his best, even in the narrow physical sense, unless he systematically gives the spiritual an opportunity to minister to him. The best thing possible for any person, for three or four hours of the week at least, is to get into a public service of worship. It means relaxation, refreshing, help to health and strength, power to live.

There should be, of course, daily periods of calm worship and nurture of the spiritual nature, times when we quiet the noises and disturbances of the outer world to give the inner voice an opportunity to be heard. God speaks to man whenever he will listen. But small wonder it is that we hear so little of His voice when we will not come away from the sounds of strife, the calls of business, the clang of coins, long enough to listen.

However, there is a special value in worship with other persons. More courage to accomplish the impossible, greater faith to grapple with the day's duties, higher inspirations to pinnacle-climbing in character, come from the public service. Who habitually neglects public worship not only robs his fellows of his encouragement and inspiration, but robs himself of the one instrument of the twentieth century which is calculated to relieve the strains and evils of the day.

THE BROTHERHOOD OF MANKIND.

Andrew Park.

As a theory, the brotherhod of mankind is a principle that is generally accepted. But, as a practice, I know of but two individuals that adopted it—Jesus of Nazareth and Abraham Lincoln.

As I walked along the streets of Los Angeles last Sunday morning I met some Italian men and one of them was leading a little child, not more than two years old, whose name and acquaintance I sought. Naturally, I did not see so much beauty in this little fellow with the dark brown eyes and swarthy skin, as I generally see in the gray or blue eyes and the light complexion of the Anglo-Saxon child. And so there arises in me a duplicity of personalities—one a theoretical advocate of the brotherhood of all mankind; but reserving to myself the privilege of seeing excellencies and attractions in the Anglo-Saxon which I fail to find in the Latin. Then the theoretical advocate takes his seat and the practical advocate of the brotherhood of mankind replies by suggesting that Jesus of Nazareth, himself was not an Anglo-Saxon, but a Jew, without either the bright skin or blue or gray eyes; and insists that the little ones that flocked around him in the days of yore, and whom he took into his arms and blessed, would be passed by today as dirty little urchins; but in reality are entitled to all the rights and immunities that are accorded to the Anglo-Saxon child.

Then this duplicity of personalities is merged into one and I start again into life resolved that I will practice the principles of the religion that I profess. And my Bible says, "Of one blood, God made all the nations of the earth"; and that means that I, a member of the white race, am not a whit better in the sight of my God than is the man of swarthy skin.

To adopt this principle. I have had no small struggle with myself; nor can I claim victory over myself. I am a Southerner. My father, at one time, though never wealthy, was a slave owner. I was accustomed to seeing the negroes work in the cotton fields, and in childhood I had many Utopian dreams of the day when I, as the owner of slaves, should live in a great colonial mansion, and should have servants at my command; a coachman driving beautiful steeds adorned with silver-mounted harness and drawing an elegantly uphostered carriage in which I, riding as a king, would enjoy life in its fullest measure. But while I was enjoying these dreams, another saw in these same slaves all the rights to freedom and the comforts of this life that the white man has.

In after years, and when I had attained manhood, and the slaves had been accorded their freedom, I began to have visions of something more than the hallucinations of dreams; and I began to preach and to teach that God loved the slave just as much as He loved me. Nor do I know that anybody objects to the negro enjoying the love and mercy of God in the same measure that the white man enjoys it. I suppose that we are all willing that God shall extend his grace and mercy to all humanity, the white, yellow and black alike. But must I, as a white man, be just as kind toward my swarthy or black brother, as the Lord? "That's the question. Thus doth conscience make cowards of us all." Do not misunderstand me. I do not mean that, in order to practice the broad principle of the brotherhood of mankind, the bars to social relations should be thrown down. I am far from advocating the amalgamation of the white and black races. While God has made of one blood the nations of the earth, He did not make them of one color. And I esteem that the individual who, to emphasize his advocacy of the universal brotherhood of mankind would enter into matrimonial relations with the black race, would prove himself a beggar in the matter of real principle. Such advocates are a curse to the cause which they profess.

It is not for the amalgamation of the races that this world war now rages. Nor it is on account of race prejudice. But it is selfishness—nought but selfishness. One people striving to get rights and privileges over another people. God made this world for everybody. He did not intend a single right for one race to which all others are not entitled. Until the world reaches that degree of civilization and real Christianity, we will continue to have war. But I predict that the whole world will, at the close of the present war, adopt the broad Christian principle of the brotherhood of all mankind. Not that I expect the world to do it as a matter of principle, but as a matter of necessity.

The world has been trying for six thousand years to have peace without principle. For two thousand years Christianity has been repeating the refrain of the angels at the coming of Christ, "Peace on earth, good will toward men." Yet, there has been but little respite between the chorus of Christian song and the battle march. The bloodiest wars recorded in history have been between professed Christian nations. Not that Christianity teaches or encourages war, for it does not, but because Christians hold Christianity as a theory, and refuse to practice it as a principle. Do not misunderstand me. I am no advocate of peace at any price. I am an advocate of government. I believe that it is the duty of the Christian, when the government of the country is in jeopardy and calls for his service, to shoulder his gun and go to the front and support the government of which he is a citizen. To refuse this service is to be unworthy of the protection which the government affords him. There is no peace—real peace with-

out government. Nor can there be universal peace without universal government. Nor can there be universal government except on the broad basis of the universal brotherhood of all mankind.

Let us, therefore, hear the conclusion of the whole matter: Until this world recognizes the universal brotherhood of all mankind, with equal rights to all and favors or privileges to none, and joins in one great World Government, with a High Court of Nations to adjudicate international troubles, and with one police at the command of that government—until then, there is not, nor ever will be, universal peace.

But I am not pessimistic. Is not the Morning Star of universal peace rising? Do we not catch glimpses, even through war clouds, of its gleam? Monarchies are fast becoming democracies. The people, war-sick and disgusted with autocracies, are determined to rule, and when they rule, ruin will not follow. And the day is dawning when mankind, as one common brotherhood, will live on the earth in peace, and there will be plenty in the land. "And war will be no more."

SOCIALISM AND THE CHURCH.

The Rev. Charles Stelzle.

While the Church cannot accept and advocate socialism, it recognizes the following facts:

First, that a man has a perfect right to be a Socialist if he is convinced that socialism is morally and economically sound.

Second, that it is quite possible for a man to be a Christian and a Socialist, too. There are certain forms of socialism which are not antagonistic to Christianity, although it should be remembered that there is no necessary relationship between the two—one being an economic system and the other a religion.

Third, the Church does not stand for the present economic system. It stands only for so much of it as is in accordance with the principles laid down by Jesus Christ. The economic system under which we are living is not ideal. There is much in it which must be remedied and good men everywhere must seek to bring about a fairer condition in behalf of the toilers. This will never be accomplished by soup kitchens and bread lines. Workingmen demand justice and they are right.

Fourth, the Church does not preach the gospel of Jesus Christ in order to make men satisfied with their present economic condition, nor because they desire to offer it as a mere sop. It does not preach this gospel, fearful lest workingmen are about to bring about a great revolution—but it preaches the same gospel with all of its hopes and aspirations as well as its duties and obligations to workingmen and employers alike.

While the Church may not be able to introduce the program of the Socialists it surely must seek to obtain for the workers many of the things for which socialism is contending; but each must labor in its own field and in its own way, respecting one another and giving each the credit of being sincere, remembering that neither has the right to lampoon the other because it does not accept its program.

As a matter of fact, the Church has as much right to insist that the Socialist shall come into the Church and accept its program as the Socialist has to insist that the Church member shall come into the ranks of socialism and endorse all of its doctrines. The time will come when men will enter the labor movement in the same spirit and with the same devotion that others today enter the work of the Christian ministry. Some of these will come from the ranks of socialism and some from the Church, but only those will build upon a permanent foundation who build upon the foundation laid by Jesus Christ and the prophets.

A MESSAGE OF COMFORT.

The boy was in the clay,
The mother was weeping still,
From dawn to evening gray
Between the dawn and the dark
The night and day between,
About the stillest hour of mark
O, who is this comes in?

He did not lift the latch,
He came without a sound,
He stood within a moonlight patch,
A space of holy ground.
His robe was to his feet,
All of the fair silk fine,
The gold curls were soft and sweet
That she was used to twine.

But on his hair of silk
There was a drift like rain;
His robe as white as milk,
Did show a piteous stain.
"O, Mother, Mother," he said,
"Your tears have wet me through;
I am come from the blessed dead
To try and comfort you.

"The other children play,
But when I would rejoice,
O, Mother, I hear from far away
The crying of your voice!
Your tears are heavy as lead,
I cannot run or leap;
"O, Mother, Mother," he said,
"I pray you not to weep."

The red cock and the black
Crew, and her lamb was gone;
She rose and set the window back
And welcomed in the dawn.
She swept the sanded floor,
And made the fire to burn,
With all her weeping done and o'er;
God comfort them that mourn.

—Katherine Tynan Hinkson.

CHARACTER BUILDING THROUGH THOUGHT.

How Negative Creeds Paralyze.

Negatives do not accomplish anything. There is no life in them,—nothing but deterioration, destruction, and death. They are great enemies of the success candidate. He who is always talking down everything, and is continually complaining of hard times, bad business, poor health, and poverty, attracts to himself all the destructive and negative influences about him, and neutralizes all of his endeavor.

Constructive thought abandons one who is always thinking destructively, and using destructive language, for he has nothing kindred with the positive,—nothing to attract it. Creative principles can not live in a negative, destruc-

tive atmosphere, and no signal achievement can take place there. So, negative people are always on the down grade, and become failures. They lose the power of affirmation, and drift, unable to get ahead.

Negatives will paralyze your ambitions, my young friend, if you indulge in them. They will poison your life. They will rob you of power. They will reduce your self-confidence until you will be a victim of your situation instead of a master of it. Power to do is largely a result of self-faith, or self-confidence. No matter what you undertake, you will not do it until you think you can. You will not master it until you first feel the mastery and do the deed in your mind. It must first be thought out or it can never be wrought out. It must be a mind-accomplishment before it can be a material one.

There is no science in the world which will bring a thing to you while your thought repels it, and while doubt and suspicion linger in your mind. No one can pass his self-imposed bounds or limitations. He who would get up in the world must learn to deny his belief in limitation. He must throw all negative suggestions to the wind. He must think success before he can achieve it. He must affirm continually with decision and vigor that which he wishes to accomplish or be.

Supposing that a boy, some morning, should say, "I can't get up; I can't get up; what's the use of trying?" It is perfectly sure that he could not get out of bed until he thought he could, and had confidence in his ability to leave his bed.

Don't Become a Helpless Victim of "Can't."

No boy can expect to rise in the world when he is all the time saying to himself: "I can't do this thing; it is useless to try, for I know I can't do it. Other boys may do it , but I know I can't." The boy who thinks he can't get his lessons, who decides that he can't solve his problems, and who is sure that he can't go through college, can not do any of these things. Very soon, he will become the victim of chronic can't. Negation will have mastered him. "I can't" will have become the habit of his life. All self-respect and self-confidence, and all consciousness of ability will have been undermined and destroyed. His achievements can not rise higher than his thoughts.

Contrast this with the boy who always says, "I will." No matter what obstacles confront him, he says, "I will do the thing I have undertaken." It is the constant affirmation of his determination to do the thing which increases his confidence in himself and his power to do the thing until he actually will do it.

It would be impossible for a lawyer to make a reputation in his profession while continually thinking about medicine or engineering. He must think about law, and must study and become thoroughly imbued with its principles. It is unscientific to expect to attain excellence or ability enough to gain distinction in any particular line while holding the mind upon and continually contemplating something radically different.

Is it not, therefore, more than foolish, even ridiculous, to expect to develop a strong, vigorous mentality while acknowledging or contemplating weakness or deficiency?

So long as you contemplate any personal defect,—mental, moral, or physical,—you will fall below your possible attainment, and can not approach your ideal or standard.

So long as you allow negative, destructive, tearing-down processes to exist in your mind, you can not create anything, and will be a weakling.

Many Are Handicapped by Failure Thoughts.

Most people go through life crippled and handicapped by thinking weak thoughts, diseased thoughts, or failure thoughts. It would be just as sensible for a girl to try to develop the highest type of beauty of physique and character by holding in her mind the ugliest ideals and thinking of herself as hideous. If she wishes to be beautiful, she must hold steadily the beauty ideal in her mind and try to measure up to it; then not only the physical but also the moral nature will respond to this effort to attain the aesthetic ideal; but, if she goes through life thinking she is hideous, and deformed, and lamenting the fact, beauty will never respond.

What a misfortune to see bright young men or young women hampered and restrained in their careers because of holding sickly ideals and confessing weakness and defects! Banish these ghosts, these unrealities, these enemies of your success and happiness forever from your mind. Rise up out of the valley of despair and despondency, out of the miasma which has poisoned the air around you, and out of the foulness which has suffocated you all these years, into the atmosphere of excellence, of power, and of beauty; then you will begin to accomplish something in life, and to be somebody.

If people could only realize the demoralizing influence of holding sickly ideals or failure ideals in the mind until the standards of excellence are all dragged down to the level of mediocrity or commonness, they would never again be content to dwell in the valley of failure, or live in the basements of their lives.

W. B. M. P.

TO THE CONGREGATIONAL WOMEN OF THE PACIFIC COAST, GREETINGS!

As the newly elected president of the Woman's Board of Missions for the Pacific and acting as your mouthpiece, I want first to express to Mrs. Cherington our loving gratitude and appreciation for the nine years of faithful and efficient service which she gave so generously to the work of this Board as its president. We regret that her path of duty lies elsewhere this year, making it necessary for her to resign from the Board of Directors. We shall miss greatly the wise and patient leadership, which has meant steady advancement in all departments of our work. One other name, that of our dear Miss Richards who has gone to a higher service, will be missed from the directorate this year. One new member, Mrs. W. F. Kroll of Oakland, has been added. Our devoted Mrs. McLean, who has been a director of this Board since its organization and was its President for many years, has been made honorary president, and Miss Henrietta Brewer 1st vice-president.

The Annual Report, which will soon be in print, will bring to you the achievements of the past year. Your new Board enters the coming year with very few changes of policy, but with the hope and prayer that we may bring to the work as much of faithfulness and efficiency and consecration and vision and power as in the past, and as much more as the stress of the times demands of us. And from you, officers of the Branches, officers of the Auxiliaries, and members of the constituency, we ask the same things which we demand of ourselves, otherwise this work, which belongs to us all equally, cannot be successful.

I want to call your attention to a few of the things upon which we hope to lay especial emphasis this year. First, and primarily,

The deepening of our Prayer Life. Every Wednesday morning, between 10:00 and 10:30 there will be held at Board headquarters, under the leadership of our Prayer Committee, Mrs. Kroll, chairman, a prayer service to which all are invited. Keep this in mind so that when you are visiting in the Bay region you can plan to be with us. All those who cannot be with us in person can join us in spir-

it at that time and by lifting hands of prayer can help us.

2nd. **The Development of Our Young People.** Our aim is to reach the young people in every church in some definite, organized way. Will you not help Mrs. Hinman, our Young People's Secretary, by sending her the information she asks of you as to what has already been done and give her suggestions as to what could be done in your Branch, where you would like help, and where you could give help. Do not be satisfied with a hasty, superficial judgment. If you cannot answer the Questionnaire take the time to go after the information and send it as soon as possible, for we must depend upon you for the foundation upon which to form a uniform policy along these lines. The young people in our Sunday schools and young people's societies are to be given the beautiful task of raising $3,500, for the land and buildings for the Union Kindergarten Training School in Foochow, China, where Miss Bertha Allen, known to so many of them, has gone to teach. We must perfect our organization somewhat in order to place this wonderful project before them and so give all the opportunity and privilege to help build this plant. Attractive and helpful leaflets and programs have been published to use in this connection.

3rd. **The Promotion of Mission Study Classes.** Mrs. E. V. Krick, our youngest Board member, full of enthusiasm and conviction about the importance of this line of work, is the secretary of this department. She also asks your help in compiling some statistics to be used in plans for the coming year.

4th. **The First Harvest of Thankofferings.** The October number of "Our Work" will call your especial attention to the Thankofferings, which are to be gathered in for the first time in November of this year. Mrs. Kelsey, as chairman of this committee, has spent much prayer and preparation on this pioneer work. It has meant much time and thought, much faith and courage through discouragements, much optimism and a clear vision of what this will mean to our constituency in the coming years. All of these Mrs. Kelsey has brought to her task. May her efforts be rewarded in November!

5th. **Hospitality.** Mrs. Kelsey is the chairman of this new committee. All those who have read The Pacific for September 27, have seen the list of 25 missionaries who registered at our headquarters during the months of August and September, as they passed through San Francisco. We are happy to welcome and show any courtesy that we can to these strangers within our gates. The fund for this entertainment has been started by members of the Finance Committee. Voluntary contributions from any to whom this service appeals will be welcomed.

6th. **Development.** If you have never done so before, will you take your Annual Report for last year and look over the list of advisory members. Many of these splendid women have been as faithful in their attendance at our monthly Board meetings as the directors themselves and have been most helpful in their suggestions. Following a discussion at the June meeting in regard to the present financial status of our Board a committee made up from the Advisory Board was appointed with Mrs. Wagner as chairman, to bring in suggestions for raising the deficit. As the result of their deliberations they presented to the Board in August a most helpful report which was turned over to the Finance Committee. Based upon this report the Finance Committee brought in a recommendation to the Board to the effect that a new committee, called the Development Committee, be formed to formulate and carry out plans for the development of our constituency in all our Branches, for education, for organization of new auxiliaries, for increase of income and securing of large gifts. This will probably mean a field secretary and a large committee formed from all the Branches. Miss Brewer has been made chairman of this committee and you will hear later of the plans which she and her committees have in mind. I am sure you will welcome any plans that will help us in this present crisis and make for permanent business efficiency.

At our last Board meeting we took for our motto for the year "The living Christ within us is our motive. It is His love which constrains us." With this in our hearts, let us go forward together this year with renewed consecration and with a burning desire to serve Him better than ever before. Let us not follow our ideals a long way off; let us always keep them in sight even though we never grasp them. If we are constantly reaching toward them we shall be worthy of this great work which has been entrusted to us.

Yours in His service,

LETITIA THOMAS EVANS.

W. B. M. P.

Eleven were present at the missionary prayer meeting in the Board rooms on Wednesday, September 26th. Mrs. Hinman led the devotions from Phil. 3:10, "That I may know Him . . . . and the fellowship of His sufferings;" speaking on our attitude toward pain and suffering, that which we are called upon to endure personally and the sufferings of others. Rare glimpses into a deeper and more vital communion with Christ were given us and selections read from John R. Mott along this line, questioning the right of Christian people to shield themselves from the pain of reading or hearing of that which tears the heart. Prayer was felt to be the only refuge for all pain and perplexity, and many availed themselves of the privilege of the quiet hour. It was a unique experience to have with us two of our own missionaries now on furlough from such far points as Turkey and Japan, Miss Parsons and Miss Denton. Miss Denton left for Idaho en route to the East on Friday morning.

Miss Henrietta F. Brewer, newly elected vice-president of the Board, left on Saturday evening to attend the meeting of the State Association to be held in Seattle, Wash., Oct. 2nd, where she will represent the Board at the woman's session. From Seattle she goes to Columbus to attend the National Council and on east to Boston where the Woman's Board of Missions holds its Golden Jubilee, Nov. 13-17, to which she is a delegate.

There is now available for use in Sunday Schools and Young People's societies, an attractive illustrated program for a service, "With the Children of Foochow," arranged by Mrs. Ferrier in the interests of our plans for a Kindergarten Training School at Foochow. Such Sunday schools as are listed as Testamentary Schools, by promising to tell a missionary story and take an offering for missions once every month, have already received copies for use in their schools.

"When we know the favorite hymn of a man," says William T. Stead, "we have gained a glimpse of his inner life."

This was certainly true in the case of David Livingstone, whose favorite hymn was "O God of Bethel, by Whose Hand." It cheered him greatly during the privations and sufferings of his long journey through Africa, and it was sung at the great service in Westminster Abbey when his body was finally laid to rest on April 18, 1874. Whoever will take the trouble to carefully study this hymn will certainly gain a new insight into the inner life of the great

"hunter of paths who walked 27,000 miles as the white man counts distance."

Through each perplexing path of life,
Our wandering footsteps guide;
Give us each day our daily bread,
And raiment fit provide.

O spread Thy covering wings around
Till all our wanderings cease,
And at our Father's loved abode
Our souls arrive in peace.
—From "Missionary Review of the World."

POMONA.

The pastor of Pilgrim Church, Rev. William Orr Wark, is giving on Sunday evenings a series of historical addresses of timely interest. The following are the subjects announced:

"Augustine—Wicked, Brilliant and Pious."

"The Rise of Mohammedanism."

"The Evolution of the Papacy. How Came There to be a Pope in Rome?"

"Pope Benedict and the Appeal for Peace."

"Monasticism—St. Francis."

"Luther Four Hundred Years Afterward."

"The Society of Jesus, or Loyola and the Catholic Reformation."

"The Rise of Methodism—John and Charles Wesley."

"Savonarola."

An honor Roll containing the names of twenty-one young men who have gone out from Pilgrim Church Bible School into the national service was brought before the school on Sunday, September 23rd, and ofterward hung conspicuously in the vestibule of Pilgrim House.

MONDAY MEETING OF MINISTERS.

Rev. E. M. Isaac, pastor of the Mission Congregational Church, San Francisco, will give an address on "Some of the Problems of a Present-day Pastor."

For The Children.

THE LAD WHO WENT TO THE NORTH WIND.

Once on a time there was a woman who had one son and she asked her son to go out to the storehouse and fetch meal for cooking. But, when he got outside the storehouse, and was just going down the steps, there came the North Wind, puffing and glowing, caught up the meal, and away with it through the air. Then the lad went back into the storehouse for more; but, when he came out again on the steps, the North Wind came again and carried off the meal with a puff; and more than that, he did it the third time. At this the lad got very angry; and, as it seemed hard that the North Wind should behave so, he thought he would go in search of him and ask him to give up is meal.

So off he went, but the way was long, and he walked and walked. At last he came to the North Wind's house.

"Good day!" said the lad, "and thank you for coming to see us."

"Good day!' answered the North Wind, and his voice was loud and gruff, "and thanks for coming to see me. What do you want?"

"Oh," answered the lad, "I only wished to ask you to be so good as to let me have back the meal you took from me on the storehouse steps...."

"I haven't your meal," said the North Wind; "but .... I'll give you a table cloth which will get you everything you want. You need only say, "Cloth, spread yourself, and serve up all kinds of good dishes!' "

With this the lad was well content. But, as the way was long, he could not get home in one day, so he turned into an inn on the way; and, when they were going to sit down to supper, he laid the cloth on the table which stood in the corner, and said,—

"Cloth, spread yourself, and serve up all kinds of good dishes."

He had scarcely said this before the cloth did as it was bid, and all who stood by thought it a fine thing, but most of all the landlord. So, when all were fast asleep...he took the lad's cloth, and put another like it in its stead. But this could not so much as serve up a bit of dry bread.

When the lad woke, he took the cloth and went off with it, and that day he got home to his mother.

"Now," said he, "I've been to the North Wind's house, and a good fellow he is, for he gave me this cloth and, when I say to it, 'Cloth, spread yourself and serve up all kinds of good dishes,' I get every sort of food I please."

"All very true, I dare say," said the mother, "but seeing is believing."

So the lad made haste, drew out a table, laid the cloth on it, and said,—

"Cloth, spread yourself, and serve up all kinds of good dishes."

But not even a bit of dry bread did the cloth serve up.

"Well!" said the lad, "there's no help for it but to go to the North Wind again," and away he went.

So, late in the afternoon, he came to where the North Wind lived.

"Good evening!" said the lad.

"Good evening!" said the North Wind.

"I want my rights for that meal of ours which you took," said the lad, "for, as for that cloth I got, it isn't worth a penny."

"I have no meal," said the North Wind; "but you may have the ram yonder, which will coin golden ducats when you say to it,—

" 'Ram, ram, make money!' "

The lad thought this a fine thing; but, as it was too far to get home that day, he turned in for the night to the same inn where he had slept the first night.

Before he called for anything, he tried what the North Wind had said of the ram, and found it all true. When the landlord saw this, he thought it a fine ram, and, when the lad had fallen asleep, he took another which could not coin even a penny, and exchanged the two.

Next morning off went the lad, and, when he got home to his mother, he said:

"After all, the North Wind is a jolly fellow, for now he has given me a ram, which will coin golden ducats, if I only say, 'Ram, ram, make money!' "

"All very true, I dare say," said his mother, "but I sha'n't believe it until I see the ducats made."

"Ram, ram, make money!" said the lad; but not even a penny did the ram coin.

So the lad went back to the North Wind and scolded him, and said the ram was worth nothing and he must have his rights for the meal.

"Well!" said the North Wind, "I've nothing to give you

but that old stick in the corner yonder; but it's a stick of such a kind that, if you say, 'Stick, stick! lay on!' it lays on till you say 'Stick, stick! now stop!' "

So the lad thanked the North Wind and went his way, and, as the road was long, he turned in this night also to the landlord; but, as he could guess pretty well how things stood as to the cloth and the ram, he lay down at once on the bench and began to snore, as if he were asleep. Now the landlord, who thought surely the stick must be worth something, hunted up one which was like it, and, when he heard the lad snore, he was going to exchange the two; but, just as the landlord was about to take it, the lad called out:

"Stick, stick; lay on!"

So the stick beat the landlord, till he jumped over chairs and tables and benches, and yelled and roared:

"Oh, my! oh, my! bid the stick be still!....You shall have back both your cloth and your ram."

When the lad thought the landlord had had enough, he said, "Stick, stick! now stop!"

Then he took the cloth and put it into his pocket, and went home with his stick in his hand, leading the ram by a cord around its horns; and so he got his rights for the meal he had lost. (From "East o' the Sun and West o' the Moon," by Gudrun Thorne-Thomasen.)

God is, and is at hand. We are his children, made in his image, and, when we choose, partakers of the divine nature. We do not know if it is he that speaks or we; we do not know if it is he who acts or we who act; all that we know is that he is, and that we are with him, and that the first lesson to us and to the world is that we shall be one, that we shall be united into one.—Edward Everett Hale.

Your Vacation

SHOULD MEAN

REST—HEALTH—PLEASURE

There are hundreds of Mountain and Seaside resorts only a few hours away.

SUGGESTIONS:

Alameda Beaches
Monterey Bay Points
Santa Cruz Mountain Resorts
Shasta Resorts—Sierra Resorts
Yosemite—Lake Tahoe
Lake County Resorts
Klamath Lake Region
Crater Lake—Huntington Lake
Los Angeles and its Beaches

Write for Free Booklet—state region you prefer. We will gladly assist you in arranging a delightful trip. ASK ANY AGENT.

SOUTHERN PACIFIC

Write for folder on the Apache Trail of Arizona

To Reduce the High Cost of Living

Send for our Wholesale to Consumer's Price List of General family supplies.—SMITHS' CASH STORE, 108 Clay St., San Francisco, California, U. S. A.

MILLS COLLEGE

The Woman's College of the Pacific Coast.

Liberal Arts and Sciences.
Domestic Arts and Science.
Campus of 139 acres.

Aurelia Henry Reinhardt, Ph. D.

President

MILLS COLLEGE, Oakland, California.

Kindergarten Normal School

State Accredited List.

Miss Barnard's Kindergarten Normal School is now in its permanent home at

2748 ASHBY AVE., BERKELEY.

Address:
Miss Grace Everett Barnard,
Berkeley, Cal.

Pomona College

JAMES A. BLAISDELL, President.
EDWIN C. NORTON, Dean.

Pomona College is a co-educational institution located in Southern California among the foothills of the Sierra Madre Mountains in the orange-growing belt thirty-five miles from Los Angeles, with direct steam and electric connection with that city. The College offers the degree of Bachelor of Arts and puts at the service of students a peculiarity inspiring environment, the co-operation of a large faculty and the use of ample facilities.

For literature and information address Professor H. E. Robbins, Claremont, Cal.

PACIFIC SCHOOL OF RELIGION

BERKELEY

Seat of the University of California.

Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low.

Address **PRESIDENT, C. S. Nash, D.D.**